[redacted]

Must Remain in
Transcription Room

M 2169

Group II

Barn

Thursday, September 21, 1972

MR. NYLAND: Did they ban you now all the way back there?

You know, to some extent we try to travel in a strange country, very strange country. We do not know much about it. We find out as we try to enter it. Here and there certain things were recognized and many things are quite strange. And, not withstanding that, we make a map because at the end there is something very definite, maybe like a city of light. And we try to find roads, and we try to find signs that might point in certain directions. And we get out of the car if you have travelled that way and we check up on the signs to see we're still right. You see, we make constantly attempts to find out what is really the right road to pursue. Even if we have the principles of a road, it does not mean that the road is as yet made. All we have is, for oneself, a certain wish for a direction which will lead somewhere, but it is mostly based on leaving what we have. And we take as much with us as we can and gradually lose a little bit and sometimes voluntarily leave things behind because it may be too heavy. In the end, we are really very lightly dressed, and very little baggage.

It's in one of those ways, really, that we try to find what is the best road that we have Monday. Monday and Wednesday are good meetings. They supplement each other. They are not for contrast. They are both attempts to talk about Work and to communicate it, to tell people a little bit about a new country, and to make it enticing enough so that they would have the desire for an adventure. So something must be kindled in them that really strikes home; and out of that should

be born a wish, on the part of themselves, to get up and do the same thing or at least be encouraged. Last Monday was a good meeting. Sometimes I call it, or will call it, a tour-de-force. It is a new undertaking. I think it brings us more together, because there is a concentrated effort for a whole evening for someone to answer the questions and he is, maybe every once in a while, a little up against it, but there is courage. And there's a great deal of a desire to wish to communicate that what is important to us in the right way. And some of the questions were all right.

I always make distinctions: where is a question right and where does it go wrong? Of course I remember when I started to talk to larger groups of people, how it was for me. I have many years behind me and of course some practice. So maybe to some extent it may be easy for me to point out certain pitfalls which I experienced and I would have to overcome, if I actually thought that that what I was saying or trying to do was worthwhile. Out of that came a conviction, not only that it is worthwhile but it has to be said in a very firm manner, that gradually the determination should come for a person to say: this is Work. And there is no further maybe about it. To some extent you can say it gives strength to a meeting. It is conviction or convincing. It means that the person should listen to that. It is a final word as it were. After that, nothing else is to be done than to follow my advice, because Monday is like a little bit of a school. One wants to teach and the pupils have to accept it. It's not that they will get a degree - a B.S. or so. It is up to them to see what kind of a degree they will want to reach. And for that reason it's a little bit more difficult because they don't get credits for it. They only lay up treasures in heaven at most. And therefore the conviction has to be even stronger, because otherwise they might do certain things, like in school, for the sake of getting towards the end of it so that then they are free from the school. In this case it is only a transitory change so that in the school themselves, they become different. And that when they graduate, which perhaps they never will, but in any event they have an idea that someday they might become a conscious man, that then of course they have a different kind

of an aim - not to get through with the school but to extract from the school as much as they possibly can; also you might say in as short a time as possible, and make then a concentrated effort.

My objection sometimes is that there is too much discussion in order to lean over backwards, somehow or other I call it, out of kindness. The kindness does not serve a person who wishes to know, and definitely is not good for a person who just attempts a little bit and does not really wish to know. There has to be a distinction and that is why I say what is good for that kind of a school and what is not good. It is good that one talks about Work convincingly and tell the truth about it in elucidating the principles on which this kind of Work is based. Then with encouragement, and sometimes by giving a little bit of a hint of a certain task which could be followed, the expectancy then arises, both in those who hear and in the person who tells, that that task will be followed up and that they, as a group or as members of such a group, will do their school work and bring out a report the following week. If that is so, then you have to make it very clear that you expect Work from them. For me it was missing, because although there were statements about Work, and sometimes quite good, maybe a little too elaborate and, as I said, a little too long, the quintessence was there, but not enough to bring it to the point of comparison. By comparison I mean that some people already try and make attempts and really sincere attempts to Work. They are then, in that kind of endeavor, engaged in an activity and that activity seems sometimes to be quite right to them. Each activity in respect to an attempt for Work has a certain coloration. It has also in it an elucidation of principles and an adherence to such principles all throughout. So when a person starts to talk about an experience, like for instance in the second question, it is quite all right, but the description then of Work on oneself must be compared to a statement about Work itself and this is Work. So that when then, when the person hears that, he or she can compare: is my activity in any way like this activity as described in relation to real Work? This is what I meant by convincingly talking about such and such a principle is involved in Work. It has to do with the creation of some-

thing that could become useful to one when it has certain characteristics. In order for this something which we call sometimes a little 'I', or the beginnings of 'I', this entity has to be fed by means of giving it a task. The request for the 'I', the reason why it has been created, as we say, is to do work for us. The reason of course is obvious, that I need this 'I' to get certain information about myself which I do not seem to be able to get any other way. And so in the description of an activity regarding Work on oneself, there should always be mentioned: there is an 'I', and 'I', I wish to have function very definitely in a certain way, and we call it observation as a process, or awareness of 'I' as a state. And the awareness means that that 'I' is aware of me as I am behaving. Whatever further description may be necessary in detail about such an 'I' and what the 'I' then should gradually become, and what perhaps may be the process of growth of this 'I' to maturity, and gradually acquiring different kind of characteristics all belonging to a full grown kind of a being, I say, a kind of a being, functioning as a conscious and a conscientious entity, that we need not necessarily talk about.

The principle is 'I' observing 'it'. The result is data about 'it'. The reason I want that is because I cannot get correct information which is truthful, which remains always the same, is not influenced by any kind of thought or by any kind of a feeling about me, myself, as I am as a personality, so that then such facts become data of an absolute value, which for me, as an experience, even if this 'I' operates from a certain part of the brain which is reserved for an objective faculty, nevertheless, the data are recorded in a part of my brain as a gift from 'I' to me for further use.

When I talk about Work, I talk about the acquisition of such data first in order to utilize the data of self-knowledge for the possibility of further growth of myself. The real interest that I have in 'I' is that it is the only way by which I can obtain objective values, which, in our definition, are truthful. And I cannot use, for the further growth of myself, certain data which are

still subject to all kind of interpretations, and associations, rationalizations and all kind of other kind of conditionings which my personality is quite familiar with. At the same time, when there is a desire on my part to create such an 'I' for that kind of a purpose of acquiring knowledge, I also have with it an aim for myself when I say that if I have such information, I will be able to grow up, or I will be able to understand more about myself, or that what I could become will be more becoming to me as a man, or in general an aim that I wish to attain since I, at the present time, in an unconscious state would become--try to become a conscious man and a conscientious man. And because those two belong then to me as development and I am developed at the same time - that is, parallel to each other - it would mean the final result of a harmonious man functioning as a man with a capital M.

So I have that aim. I cannot help to describe it in certain terms which many times are opposite to what I would describe myself to be in an unconscious state. Because after all, that what I wish to become, if I call it conscious and conscientious man, means that I'm not as yet conscious or I'm--or I am unconscious, that I'm not as yet conscientious but I'm unconscientious. So on the basis of that, I have in my mind, and sometimes by means of intuition which every once in a while becomes expressed as a real feeling, not only a desire to become something I am not, but aiming to try to describe in very vague terminology in the beginning, of that what I really am after, and what I want to grow up to or into, or what would be for me a final aim, since I have that ability more or less to extrapolate. By that I mean, having certain facts of myself available at the present time, and seeing the motion in which they are going, I project into the future a potentiality which now exists, and consider that as if it already existed. That is extrapolation. It is based to some extent on an imaginary possibility, an assumption of course - since it is not as yet reality - but at the same time, it gives me a certain aim towards which I wish to strive; although I'm not there, I am attracted to it as something that is of higher value than I am at the

present time in my unconscious state.

Now I take these facts that I have acquired and which I call self-knowledge when this real Self is more and more known to me, that that then, stored in my memory, is now judged by the same quality as when I wish to create an 'I'. This takes place in my ordinary mind where I have this kind of fantasy also about what I wish to become. That for me is like an ideal for a man; although I cannot describe it in detail, I have a very general aim and a picture of how I perhaps could be, I say again, by extrapolation, basing it on what I know myself to be already, and adding now to that a knowledge which is irrefutable and on which then I can count. So then, having such facts at my disposal, I compare that what I wish to become with what I now know I am. Since such facts that I have acquired by means of 'I' are absolute in the sense that I now mean of not being able to be questioned, I now see if those facts actually belong to my aim. When I am quite certain that the facts are sufficiently connected - and this takes place when 'I'continues to operate and grow up and then gets more and more data about myself as a manifestation of the form moving because of life existing within me - I then have something to go by when I say, such and such a fact, which is absolute and represents me as I am, the form of behavior, which I now must admit is mine, was not correct in respect to the aim I have in mind. This is meant by criticism of an impartial fact. ALL AND EVERYTHING is based on that. It is even in the title. But the two particular operations are not simultaneous, because first I have to acquire something that is absolute as a fact and then I must use it for the purpose of becoming critical about my behavior. My behavior is, of course, based on what I am and about that I have a variety of different thoughts and feelings; and in the beginning, I will try to rationalize even my absolute facts when those facts stare me in my face are not very agreeable to me.

This is of course a difficulty because there is no other way out than accepting them, because I have first established the fact that when I will want to receive it from the road of 'I' becoming aware of me, that fact becomes absolute. So there is no further quarrel and no further possibility of ration-

alizing it away. So when I have that fact and I know now what I wish, in general terms, my behavior becomes criticized. The logical sequence of that is, since I'm a serious person, logically I will want to do that what is right in accordance with an ideal I have, and then I use what I now have as new-found knowledge for the purpose of trying to change myself.

Now try to understand that because the first section of this acquisition requires impartiality, it does require timelessness in order to free that fact even from associative forms. I will not be very adept in the beginning, but gradually I will more or less understand what is meant by it. In the second step, of the criticism, which sometimes one has called participation, it is an entirely different matter because then I definitely must use the facts in comparison with something else. And then I must have a judgment of what is better and what is not so good, so the partiality must enter at that time. That is why it is participation: taking part in that what I am and criticizing myself in what I am in regard to the purpose that I have in mind.

All of that you must know has nothing to do with ordinary life and nothing to do with what we call ordinary conscious--conscience, or ordinary so-called intellectual endeavors. They are completely separated from it. They belong to a realm of the new country we are trying to travel into. That was the first question. It was something that should be said: use them because it is of interest to find out what one is. In the first place, you don't know what your body is, not only inside but you don't even know it outside. You don't know it in manifestations. Many things already are sloughed off; your intellect is not clear anymore. Sometimes it doesn't even function because of habits which have eliminated a great deal of your intellect. But whatever it is, unnecessary motions, things that simply take place because certain things are in motion and there is a momentum connected with them; many things which are completely not controlled but just happen to be, in which of course I can say my body is mechanical. But that doesn't answer the question. But at the same time, when I consider my body, when I consider it as a particular entity for the containment of

my organs and then see what is my feeling, and I see the limitations of the feeling; when I see my mind and the mental functions, and functions of clichés, and all the rest of associative forms which of course sometimes, as a thought form, appear time and time again and drive me crazy because I become repetitious - all of that is not helpful to me when I want to grow up. And really, what bothers me most, I want to grow out of it. But at the same time, I am what I am and I must to some extent even admire that what I am as a personality and a human being, and a body and organs. Sometimes I say this body, with its wisdom, is tremendously worthwhile. But it is worthwhile from the standpoint now to find out what it can do and what are the potentialities and the present capacity. That is why I'm interested in myself. And for that reason I want facts which are truthful about myself, so that I don't go off on all kind of roads where they might lead to a detour or I have to return anyhow to the place of original starting point.

That I say is of interest: to find out what one is in reality so that then that knowledge becomes something to base something else on, to make it grow from that kind of soil, so as to have it as a rock, we say many times: firmness, solidity, solidity within, understanding of inner life as an attribute for the further possibility of growth, of that what could become a real intellect, which it is at the present time so far away from that I cannot even compare the potentiality with that what is actual at the present. And all of that, I say, is of tremendous interest to a person who is alive. It is this aliveness which unconsciously I call being alive or alert; of being really, as it were, ready to face many things which I must face and which are not going to be taken away from me; or which ordinary life will give me as an experience that I must work through it because I have to be here and I happen to be on this earth. Again and again I say to myself, I don't like it. I don't like what I am. I complain about myself because it is the way it is - sometimes stupid, sometimes completely unintellectual, sometimes impossible, obnoxious, sometimes overjoyed, also out of hand, not controlled, not being able to predict what the next movement even

is going to be. And to find out gradually how this body functions is, I say, of tremendous importance. But that by itself would be an unconscious start--stay--status of research.

The application after I have such knowledge is quite different. I want to use this body, when it is on earth, for the purpose of giving me a chance to develop something that is more permanent.

You see those were the two first questions which, as I say, could be answered very simply by relating them to Work and giving a perfectly good reason why Work should exist and what it could give one, so that one is not any longer in doubt about the necessity of Work on oneself. The third and the fourth question on, on Monday, were not worthwhile at all. They just were stupid. One talks sometimes to such people with a hope that they will understand you. Sometimes one is carried away a little bit by what one is saying oneself with the expectation that they will understand, and they don't understand and moreover they don't want to understand. Because if they had the wish to understand, they would incur a responsibility of Working on themselves and they don't. There's nothing that you can tell to a so-called intellectual theorist, or whatever may be wrong with him, that he should apply what he knows. And the only answer is to cut a conversation short and say: this is Work. Now Work in principle is always the same. There's no difference in Work. There is a difference in application. There is a difference in conditions. There is a difference in, let's say, a certain rhythm; but the principles are always the same. Another answer is: I wish 'I' to become interested in my ordinary life. For that reason I do not appear extraordinary and then try to observe myself, so-called. I don't close my eyes. When I do it, I'm extraordinary. I want just to be what I am as I am and no more, but in daily life, and not in extraordinary conditions. And when there is a task that he has to Work three or four times a day during a day it's really the wrong thing. I know the task had been given but it is not right. What happens to one's day? All the moments that one is not so-called subject to

a task, they are completely forgotten.

The answer to the third question would be: You take one day in the next week. You try during that day to apply as much as you know about Work. And next week, you report on that one day only, the results, so that we can talk about such results, or your attempt, an attempt to obtain such results. Then we can talk business.

The answer to the other, when it is a question of when I want to think about Work and then I try, it takes away so much energy. Such nonsense. When I think about Work and it goes over into the wish to Work. there is energy in the wish and that is utilized to create 'I' and 'I', when it exists, functions in an ordinary way of awareness, in our sense of the word, of becoming acquainted with me. There is nothing special about it. All of it is attention, energy which I have originally when the so-called thought about Work is converted into the actuality of doing Work. So of course I didn't think very much of such, such questions. Then there is, was, how many? That is - four, five? Ach yah, they were a little silly. Also too long in answer; somehow or other, a little too kind.

The sixth question - stupid. Such utter nonsense, that really one shouldn't waste the time. It's not necessary to go along with someone who wants to talk about himself too much. The fellow didn't know anything and if he continues this way, will never know anything anymore. Either he is serious, which I hope, and then he can Work if he wishes. But again, it is that kind of a task, Work. See what you can do with what you know, and only come back when you can talk about it. And if you cannot talk about it, don't come back. There is no reason to spend the time and energy and take it away from others.

The last two questions were quite right. They had something in it that was worthwhile, the seventh question more than the eighth. The eighth was rather young. It was not very much but there was a certain intention. The seventh,yes, one talks about emptiness; but when emptiness has to be filled, it has to be done

in a very simple way. When one wishes to Work so that then there might be some results, we can start to fill oneself. But when the suggestion is given to do it when the conditions are difficult, there is no chance for Work.

Where does all the time go between the moment one wakes up and the moment when one becomes engaged in ordinary life? I've talked so many times about early morning possibilities: three or four hours maybe. Where is that time going? When one wishes to talk about an attempt that one wants to make in order to become acquainted with oneself as one then is in simple conditions, the whole day is filled with simplicity. It's not filled with being constantly active and this and that and engages all the time your attention, not even in the midst of a telephone conversation and the next one, there is a little moment in which there is simplicity. My heavens, the day is much more filled with ordinary affairs and ordinary little bits of thoughts, ordinary walking from one place to the other, ordinary little movements, ordinary eating, things that are habitually done all the time in the same way, that you repeat day after day. Those are the times one tries to Work. Then one at least has a chance, but you don't do it because you want to do what - do it in the most difficult situations? It's so nonsensical. You don't even get to first base. You have a chance when there is a possibility of seeing with 'I', impartially, your ordinary life, as you sit and walk and get up and sit down and do this and that and cross your legs and move your arm, something must be aware of that. That is the purpose of an application of Work, Working for objectivity, objectivity in which you are the object. That is meant by objectivity: the activity of the object recorded by 'I' which is created for that purpose.

Perhaps it is enough what I've said about the meeting. The meeting was good just the same. I admire attempts of that kind. I think they're quite right and they will continue. You will make more and more attempts like this. It will bring not only the nucleus together but it will also help a variety of people who listen to it and try to put themselves in the shoes of someone else. You will start to appreciate how difficult it is really to be on the, on the spot to answer and to

find the right kind of words; and as I said not to be caught by one's own explanations, but to be able to stop at a certain time and say that is it, and that is enough. Now you go home and do your school work home, then bring back your report.

I think many times about these things. How can I make it more clear of what is really meant by Work on oneself? What is really taking place? What kind of symbolism can one use for it? I came across something else which perhaps illustrates this, and I want to say it in a very definite way because it might give perspective. But as usual this kind of perspective is not to be used for Monday evening. Monday evening must be satisfied with discussions of Work as you used to do it yourself when you started. This kind of perspective I now want to talk about is an entirely different matter. (All right, Bill.)

(SIDE TWO)

I call it perspective because it is not of immediate application for your own Work. It might help you to create the wish for yourself to Work because you might understand certain relationships better.

You see, I compare sometimes this question of 'I' and 'it' as something that I own which is 'it'. And I wish for this 'it' a future. I want to build something with it. It is like a house. I would, as I say it more symbolically, build a second and a third story. For that I need some money. I haven't got it. The usual way in ordinary life is, I try to get a mortgage from some kind of a finance company. And of course I go there and I put up my house as collateral to assure that I will pay my debt in time. And of course the bank, or whatever it is, can give me that kind of credit for the possibility then for me to work. In that kind of transaction, I remain master, master of my house. I own it; I don't give it away. It is still my property. I can do what I wish with it, provided I submit to certain inspections on the part of the bank, who might come and look and see that the house is still there, that it is still livable, that it has not been destroyed. But I retain ownership. All I get this credit for is because I am the owner and I'm capable of working. For me this institution which gives me

credit, I call 'I'. I pay this 'I' an interest on that what is allowing me as credit, but the credit belongs to me because it is based on the collateral which I own. And then bank is only instrumental in furnishing me with liquid money with which I can buy some lumber. All I wish to say with this is that the relationship between 'I' and 'it' is my wish to create an 'I' which then will give me credit - credit in the sense it will give me the insight of my life as I am, by giving me a certain kind of money which is--which has a certain quality of just being an exchange, and not a product which has value. Maybe sometimes now when I continue, you will not understand what I mean because you're not familiar with that.

When I say that money is only a medium of exchange, it means that the institution which furnishes me credit is basing it on my property. If I forfeit that loan, I lose it. That is a power which the bank assumes. It doesn't belong to it but it is simply familiar with that operation and it acts in accordance with it. It is one of the difficulties that 'I' would have if 'I' were created and beeame possessive. When 'I' is created, all it has to do is to furnish me with credit; that is the information which for me is like a life force which entitles me to the use of it for the purpose of my growth, like I would use that money for the building of something worthwhile in my house. The relationship between 'I' continues to exist with 'it' as long as 'it' is living up to the requirements which were inherent in the loan, as it were - the mortgage placed on me - so that that what is being used for the growth of myself is in conformity with what the 'I' wishes me to become. And the inspection, every once in a while by 'I', is simply the participation, if possible even the helping of me--with me, to build my house in accordance with an architect's rule which the 'I' knows and come from Above. The 'I' speaks to my inner life and my inner life responds with the means given to me as a form of life energy which I now call credit. But such credit I am entitled to because I own my house.

This is the first level that I would like to indicate of a relationship

of this kind. The second level is a little different. It is, as it were, an increasing number of people to become the totality of mankind or a certain section of the world in which a group of people happen to live. Such people have property of their own, sometimes tangible, sometimes in the form of their mind, their ability to think, to perform and to be industrious. The totality of the wealth of such a group of people is called a national wealth. That is in a culture sometimes called cultural inheritance, because mankind builds on what has gone on before and utilizes it for the purposes of their own in order to continue to grow further. The totality of this what is called cultural inheritance is a concept which is quite well-known. There are several books that have been written about that: Thorston Veblen, for instance, or This Age of Plenty by Hattersley, or people who have been interested in the monopoly of credit or in the socialization of credit. But you must understand now that we are now talking about the continuation of one's property against which there should be the possibility of giving credit based on the national wealth, without violating the property of each person. It is by the group as a whole that this kind of credit can exist, which of course it doesn't exist at the present time because, at the present, credit is given out by banks which have no relation whatsoever to the wealth of the nation than only that they look at it as collateral for them to protect their money. And the banks don't have the money either because all they do is to write it up in a little book and you get a checkbook and you check against your account. Any time a loan is made by the bank, it is an additional quantity of money which is issued.

I don't want to go too far in this kind of an idea of what actually should be in a normal society and criticize then what happens to exist at the present time. But that what is cultural inheritance belongs to a group as a whole so that each person would be entitled to credit against that; any increase in wealth would be represented by the changing of raw materials into products which are worth more in value. Each decrease of wealth would, for instance, be when some-

thing is on fire, or destroyed, or when there is an earthquake or a cataclysm. And so this totality of national wealth continues a little up and down and should be governed by the people as a whole in the form of a congress which then should determine what is the value of exchange for certain materials when they are going from one place to the other, and expressed in the terms of money. So that money is not a commodity, money is only an indication that wealth exists of a certain kind, and the exchange of such monies for transactions between manufacture, distribution and sales, is simply that it goes from one place to (an)other and is returned again, you might say, in the settling of certain bills which have been occurred in that kind of a process. The reason why money can exist in this way is that that kind of a credit-money, as it is called, is about ninety percent of the total money in existence. And it is not our silver coin or the dollar bills, it is really the checkbook money that I'm talking about.

The issuance of that kind of credit belongs to the totality of that group of people as a nation, and it is managed by the representatives of that group in the form of a congress. It may be a senate, it may be the House of Representatives. They have the right, in this country, to regulate the value of money, but they never do it. And they leave a great deal of such power to an executive branch which only should execute and not take even initiative without the consent of congress as a whole. About such questions, many books have been written and anyone interested in that kind of a form of economy ought to study and see what actually is taking place, because no one really knows it and it is intentionally kept in the dark, because it is so-called very difficult to understand these credit rules, and one doesn't know which way to turn, and therefore you either need a lawyer or you need a banker. It is in reality so utter simple that there is no question about what is really the result of a totality of a group of people wanting to work together and exchange their goods, against which then money can be made available based on the totality of such wealth existing.

In this kind of process, that what a man owes--owns, he keeps on owning.

That what is the credit is given, let's say, sanctioned by such congress, is life blood giving for the maintenance further of the world in an economic sense. And it can exist by continuing to exist in the way they are and utilizing that kind of credit for the furtherance of their growth and the maintenance of themselves.

This kind of level, I say, may be difficult to understand but it is an intermediate to something that is much and much higher where the principles also regain their exact value in the same way. That is the question of God and the question of the universe. That's the question of the maintenance of such a universe when God existed on the Absolute, Sun Absolute, and recognized that something was necessary to counteract the Heropass which was destroying even Him. In that case there was the necessity for the creation of the world, and that what was necessary for keeping such creation in existence as a world that it should be maintained. It was for that reason that certain things were sent out as it were, in the form of life - existing forms, which, at certain places in the universe, crystallized out as what we call now heavenly bodies in a certain configuration which belonged also to the maintenance of such rules, and finally in an involutionary sense reached the earth, created it, and formed a group of so-called people on this earth to help maintain the universe the way it ought to be; and then created further that what was needed for the maintenance of this earth, like the moon and Anulios. We call that simply rays of creation, but the real reason was that God continued and wished to continue to exist as life and, for that reason, had to create life which in turn would help maintain Himself. That is the reason why worlds have been created and why at the present time there happens to be this involutionary force streaming out as emanation from His--His Highness up high, His, you might say, His Endlessness, wishing to maintain His Endlessness.

That what is needed to understand now is as long as this kind of condition existed on this earth, it was necessary that people did not know what actually was taking place and that was meant by the creation of the organ Kundabuffer.

As long as they were under the influence of the involutionary law, they would not rebel against their existence because they didn't know what it was all about. At the same time such involutionary law continuing, leaving, as it were, them, there started to be a chance that they, sooner or later, would wake up. When the realization that the involutionary law continued and was no longer operative on this earth, and mankind in that sense could become free from that law, at that time the Kundabuffer was not operative anymore and became, as it were, a myth. But the consequences of the organ Kundabuffer remained, and kept people still asleep for some time. But here and there some woke up. Those blakk sheep, at such times in the history of the world, were the causes of certain civilizations which then existed for some time and for different reasons again were killed off.

The reason for that kind of a civilization not to continue to live and continue to function the way they had to, was partly due to the insight that one became and had become a slave, and partly because in this process of wishing to continue to live, one followed the rules of false gods instead of God Almighty. And that was, of course, then the reason why such civilizations had to die and had to be followed up by other civilizations. But at the same time, that what is the general Messengers from Above - and if you wish to read about it in a very general sense, Ashiata Shiemash is the prototype of that. It is not anyone in particular. In one of the original editions, Ashiata Shiemash was Jesus Christ. Gurdjieff changed that in order to put Jesus Christ in a different category comparable to Buddha and to the St. Lama. And Ashiata Shiemash became, as I say, the prototype of a Messenger coming from Above to tell the real reason why life had to be maintained in the central point of the universe; that the necessity of the extension of omnipresence would have to include the existence of life on different bodies, planets, whatever it may be - planets like the earth, places where there was a crystallization of life into certain forms - in order then to use such forms for the maintenance of life itself, and to continue with such life in an involutionary sense to further maintain that what then could create more and more

a balance the longer it could continue to exist. And at the same time, such Messengers from Above indicated that it was not always necessary for everybody to exist the way they were, but that some could wake up, and to remind them then that the organ Kundabuffer did not exist any longer, and that all they had to do is to open the door of the prison, and finding out that the door was not locked. That is the reason why then, at such a moment, a person realizing his bondage to the involutionary law, woke up and saw the potentiality of joining the road--the road of evolution. At such a time, such a person then following the example, let's say like Belcultassi, was interested in the possible development of him, himself, up to the level of Martfotai so that he could become the kind of a person living, you might say, in a different atmosphere, although as forms still being on this earth, his being belonged to a different kind of a level with more understanding. And then gradually, in such understanding of himself, he would be able to maintain the universe and help to maintain it in a simpler form than when he was asleep on this earth.

That is the ultimate aim of man when he sees the necessity of helping to maintain and help His Endlessness to govern the world in accordance with such rules of balance. And for that reason one has an interest in the wish to wake up to oneself. What takes place? The totality of mankind is entitled to the blessings of the Lord. The Lord is under obligation to help maintain such men who wish to Work, and give them the blessings in the form of allowing them to draw credit from that what is absolute. So that then infinite wisdom is given so that they then, on the earth or wherever they may be, could operate in accordance with such life-blood in the form of a credit against that what is total present as omnipresence, of that what is total wisdom as omni--omniscient, of that what is total force as that what is omnipotent. That is the credit of the universe given to mankind who wishes to ask, based on the fact he belongs to life as a whole and is entitled to it.

Now you see the parallel to these kind of things. In this kind of endeavor,

the person remains on this earth, keeps his property of his personality. He remains responsible for his ordinary life. He can allow himself to be influenced or ask even for the credit from Above to be given to him for his further development. At the same time, he has to maintain his house. He is responsible to the source where such credit comes from to maintain this what he has in the best way possible, and allowing it, because of such influences I call credit now, life giving force from Above, to continue to exist with the usage of such credit. Credit of that kind is not the kind of money that we are familiar with. I say it is the medium of exchange only so it has no value in itself. But it is the representative of the omnipotence of God coming down, sometimes through Messengers, sometimes through a flash of lightning, sometimes as an accidental happening to a person who then, all of a sudden, realizes his particular place on this earth and the reason why he happened to exist here.

All of this is Work because it belongs to the necessary when there is within one a crying need for a wish for development of that what one then calls becoming free from the bondage of the involutionary law, and wanting to change over to go up instead of down, that then he has an aim in mind that when he, if he can be away from this earth and less and less influenced by the laws which happen to be on this earth, not as much bound anymore, that gradually, by the changing over from one level to another, can acquire more and more wisdom and harmony, and at the same time, feel himself less bound to his surrounding and also more bound by that what is of infinite value.

Gradually, you see, if one has a mortgage on one's house and one has paid for such mortgage, the house is again yours, completely free and not bound to the bank anymore. It is a temporary affair that one has borrowed such money to be paid back, so that then the value of the house has increased because of the possibility of the using of that what was given for the purpose of the growing of the house itself. Then it is the property that remains but this time with a second and a third story. This is as man will be. He, in his wish for development,

grows up and tries to build within himself a Kesdjanian body and a Soul body, and in that way, could become harmonious. When he uses for that the material which is sent to him from heaven, which is responding to that what is within him essentially essence as heavenly quality, then he works for a living to be able to create further that what is his aim in his life on this earth. And the aim then could be fulfilled by the building of the other two bodies so that he becomes a free man, not anymore obliged to 'I' but having utilized 'I' as a representation from Above; this 'I', as far as life force is concerned, is no longer needed by him and becomes dissolved in the attempt of such a man when three bodies have been completed to become one. That becomes the cementing force bringing the three bodies together in, in becoming in fusion with each other so that out of three, only one exists. This oneness, that is the reultant of that kind of procedure, is really an indication of the oneness of God. But this time God who has eaten His own Heropass for the sake of the maintenance within himself that what otherwise would destroy.

So you see, this kind of a metaphor resolves itself totally in that what exists is all existing, as God the Lord Above, who, at the time when He wanted to communicate to mankind what was necessary to be done, took on the form of having a possibility of being destroyed by Heropass as a creation of an emblem which indicated time for man. And so the metaphor continues that when that was necessary, that what is then the maintenance and the creation of the world becomes for man, as a man is, his necessity for the creation of a world of his own in the way he can and is allowed to build it; but this time with the light that is given to him from Above, like heaven on earth becomes apparent to a man when he takes it within himself.

So, whatever this is, as symbolism or actuality, it really doesn't matter very much anymore when finally everything, you might say, is done. That what is done is finished forever and ever; and that what then remains is eternity.

I talk about this because it has a very definite application: what is

this 'I' for? To help me, to remind me, to remind me of that what was life given to me when I was born and when I happened to appear on this earth, and that that what then took on such a form must necessarily return again to that what is life in totality. That, for that purpose, thinking and feeling about it, I then wish that something could come down to me to help me with that. But for that I must create, as it were, the total structure of a universe which exists in accordance with certain definite rules, and in which then what is A is A, and what is B is B, and never they should mix; that that what is the value of what is given from Above should be used only for the purpose of that what has to go back to where it came from. If there is misuse of any kind of, as I say, a cultural inheritance for the purposes of the creation of a little money against that like we do at the present time, it stays on the same surface of the earth and it will never get away from it. This is the misuse of money and power; and that is why power-possessing beings always wish slaves to exist whose eyes are blind.

If one can see Work, the necessity of a realization of a responsibility, of that what is becoming for man to be made more becoming so that man becomes a man, a wish to see what is this that we Work with, and to put it then in the hands of the Lord by using that what is given from Above to oneself for the purposes of self-employment, self-maintenance, self-remembering and self-wisdom in the end, to see that what then becomes for oneself the end of the world is only the beginning of the totality of the universe.

As I say, maybe such things help a little bit as perspective. In thinking about it, keep on thinking but keep on thinking in the right way. Don't lose yourself when you come to a dead-end. Have the strength to return. Begin again and again with Work on yourself. When that runs day, begin again. Never fail to wish to begin again until, in such attempts, maybe for a present moment, all energy seems to be gone, then let it be gone and let ordinary life take hold of you for a little while. Out of that comes always the chance of remembering yourself as you were; and on that is based the wish to become what you should

become.

Have a good week.

Goodnight everybody.

END TAPE

Transcribed: Roberta Cuber
Proof: Mollie Wolfe
Jessica Haim
FINAL: Jessica Haim 6/80